1: Hoebel E-5 (1933) 1940 NO6 Comanche NO6

621 Each local group, whatever its size, had at least one permanent leader. In the small groups of a few lodges he was an outstanding person of ability and influence to whom lesser relatives and friends looked for guidance. He was the focal point of organization in their lives. The organization of such groups, so far as can be determined, was markedly similar to that which was characteristic for the aboriginal groups of the Great Basin in the days preceding white contact, as summarized by Dr. Julian Steward.[13] In the larger bands the identity of the "extended family group" was submerged in the more embracing organization of the band, but not wholly lost. "Relatives tended to camp together." Whenever the band camp was moved, the same grouping of relatives tended to find its position in the new camp by establishing its location in relation to other "groups of relatives," so that the pattern of spacing within the camp retained a certain regularity. The large bands camped and functioned as units only during the summer season of dances and communal buffalo hunts. For a portion of the year the band was scattered and subdivided. Our data are not absolutely clear on this point, but the implication is that the break-up of the band was into the smaller "groups of relatives," including, of course, the families of friends drawn within the orbit of the group. The family headmen, of which there was one for each camp-group, were the *ρδαιβο*, or peace chiefs (to distinguish them from the war leaders) of the band. When the compound band was camping [623] and moving together as a unit it then contained several peace chiefs. On these occasions the peace chiefs appointed one of their number as leader for the season, with the remainder of the chiefs functioning as an advisory council for the group as a whole and at the same time maintaining their positions as family headmen to their own groups of followers.

THE ECONOMIC BASE[14]

238 It is usual to speak of the Comanches as a tribe of hunters. Insofar as they depended primarily on game for sustenance, this is true. But it is equally true, and usually overlooked, that they were just as definitely a pastoral people. Great herds of horses were accumulated. The most notable form of [422] wealth was in this form of chattel: horses were individually owned by both men and women.

Though the horse was not a primary source of food, stories and case

[13] Julian Steward, *Basin-Plateau Aboriginal Sociopolitical Groups* (Bureau of American Ethnology, Bulletin 120, 1938).

[14] The description of the material culture of the Comanches is a subject for separate treatment. This section is intended to serve merely as an orientation to Comanche subsistence methods.

264 Breakfast was then ready, when, without more ado, each cut off a piece of meat, the size regulated by their appetites, and holding it between the fingers of one hand, with the fingers of the other scooped up the corn, filling their mouths alternately with flesh and vegetable.

727 An hour or two subsequently, a party of fifty, perhaps, ● 623 collected together and held a council, the Big Wolf presiding. It was evident that frequent references were made to me, and that I was spoken of in connection with the watch. In the course of the consultation, Moko, the chief's favorite wife, into whose sacred keeping it had been delivered, was called. Presenting it to me, she made the usual signs, signifying, "Make it go." On this occasion I resolved to risk, for the first time, the result of a refusal. Accordingly I pointed to the heavens, uttering a rigmarole of words without sense or connection, and solemnly shook my head. If I did not impress them with the fact that such an operation, just at that time, would be attended with "the wreck of matter and the crush of worlds," it was not because of any lack of effort on my part. My success far exceeded my expectations. Instead of exhibiting any manifestations of ill humor, they quietly submitted to the disappointment, and continued their consultation.

727 Immediately after the council had adjourned, I discovered the warriors assembling outside the village at a point distant a quarter of a mile. I was somewhat curious to learn the occasion of it, but I little dreamed it was the prelude to an exhibition horrible beyond measure. At length, I was waited upon by a strong guard and escorted into their midst. On arriving, I found my fellow captives had preceded me, and at once comprehended some terrible scene would ensue. There were Aikens, Martin, and Stewart, stripped entirely naked, and bound as follows: Strong, high

The Comanches

The family headmen - and there was at least one for each group -
622 were the peace, or civil, chiefs. When the large band was functioning
623 as a unit, it contained several peace chiefs, one of whom was recognized as the head chief of the band. The rest formed an advisory council to the leader and at the same time maintained their positions as family headmen.

184 Although the various bands had cultures so similar that it was
619 extremely difficult for the uninitiated to differentiate among them,
621 each band had certain peculiarities which served to identify its members in any company. Each had its favorite dance.[10] One band habitually made clothing from antelope skins, although the others preferred deer skins. One made no pemmican, another made it without berries, and a third always added berries.[11] The southern groups were thought to prefer darker clothing than their northern kinsmen.[12] There were also slight differences in speech. For instance, the Wasp band members (Southern Comanche) pronounced their words more slowly than the Antelope band of the Staked Plains.[13] Bands also differed in a number of cultural aspects less easily recognized, such as magical techniques, sexual attitudes, and character traits. Cultural differences persisted, although it was mandatory upon an individual to follow the customs of the group with which he lived in order to be socially accepted by his new associates, and this despite the frequent exchange of band allegiance and the interband marriages. The extent of cultural differences at present corresponds somewhat to that in the United States between North and South or East and West. All the older Comanche informants were as conscious of the differences as a Texan in Boston. "That was —— [name of band] way" was a very common reply of informants to questions or comments. Notwithstanding these and other slight differences that may have existed, there was, on the whole, little gross variation in habits, customs, and institutions.

174 Only the larger bands received permanent recognition and a name.
619 Before the close of the eighteenth century, the Spaniards in New

[10] R. H. Lowie, "Dances and Societies of the Plains Shoshone," American Museum of Natural History *Anthropological Papers*, XI, Part 10 (1916), 809–12.

[11] Ralph Linton, *The Study of Man*, 221.

[12] W. B. Parker, *Notes Taken During the Expedition Commanded by Captain R. B. Marcy Through Unexplored Texas, in the Summer and Fall of 1854*, 202.

[13] Richardson, *The Comanche Barrier to South Plains Settlement*, 17–18.

3:Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

and comments of the chief. Each chief kept a staff of young men to serve him as aides and counselors. These young men protected their chief at all hazards; they risked their lives to rescue his body from the enemy, for it was a great honor to be chosen as a bodyguard to a civil chief. It was customary in the larger camps to send two of these young men out each day to circle the countryside looking for signs of enemies in the vicinity. 622

There is some difference of opinion as to the relative power of civil and war chiefs. The bulk of the evidence indicates that the head civil chief was superior to the war chief in theory, but that if the civil chief was aged and decrepit and the war chief vigorous and popular, the authority of the civil chief would be more theoretical than real.

Important policies were determined in council. In theory, at least, the council was supreme, but its decisions were often indefinite. Generally the majority made little effort to impose its will on the minority, for, as in most Indian tribes, it was thought that agreement should be unanimous. The council was composed of all the old men of the tribe who had shown exceptional ability as warriors, leaders, or guides. As in the selection of chiefs, there was no formal procedure for admission; one "just got that way" because of his achievements. During the later period the authority of the counselors might be indicated by the "sun-rayed" buffalo robe dropping regally from the shoulders, even on a hot day, and by the feather war bonnet with its plumed train worn at times by members whose military achievements entitled them to wear it. 623

Within the council, experience and rank were usually given preference. The talking was done principally by the older men—those with the greatest experience. After the elders had stated their views, middle-aged men expressed theirs, and even younger men might speak a few words. Boys were generally allowed to attend the meetings, but only as respectful listeners. For them to intrude opinions in weighty matters was to invite scorn and ridicule; consequently, they maintained silence. They learned by watchful listening. If either the young men or the boys were called upon to speak, they did so with moderation and with a feeling of pride that they should be so honored. They wished to prove themselves first by action, then by

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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623 speech. In this school of training, qualities of restraint, dignity, and reserve were generated which enabled them to become respected counselors in later years. Women sometimes attended the meetings and on rare occasions were permitted to speak,[5] but these appear to be exceptions to the normal pattern. The final decision was made by the recognized members in good standing, generally by acclamation.

Any principal chief had a right to call a council meeting of his own band. A joint council of two or more groups could be convened, provided the separate chiefs of each band concerned called a meeting. There was no regular tribal council or head tribal chief, and it is doubtful that all the bands were ever brought together in a single assembly. The first assembly of chiefs representing all the bands that was convened, in the belief of Echo of the Wolf's Howl, was at the time of the proposal of the Medicine Lodge Treaty in 1867.

Usually the subject of the council meeting was known in advance and had to some extent been privately discussed. The members were informed of the meeting by the official crier or messenger, who also had the duty of filling the official council pipe. The entire meeting was conducted with strict formality and with a degree of courtesy that could hardly be exceeded. When all the members had assembled, a few minutes of silence ensued, during which time the council pipe was passed from one to another around the circle of counselors as an invocation to the Deity to preside. When this part of the ceremony was completed, one of the older men arose and introduced the subject at issue. His remarks were followed by a brief silence for consideration before a second speaker began. Each counselor spoke or politely declined as his turn came. Questions were considered carefully and deliberately, especially if important, and frequently considerable time elapsed before a decision was rendered. During the meeting, members might consult each other as well as address the group as a whole. Sometimes there were vast differences of opinion among the men, yet each was heard gravely and respectfully; and no matter how earnest the debate might become, no man ever interrupted the speaker, nor did anything like wrangling occur.[6] The Comanches had no

[5] Rister, *Border Captives*, 28–29.

[6] Linton, *The Study of Man*, 235; Neighbors, "The Naüni or Comanches of Texas," *loc. cit.*, 130.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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Roberts' Rules of Order, but their procedure was on a very high level of parliamentary decorum.

Such a council was held in 1843 to decide the fate of the ambassadors sent by President Sam Houston of the Republic of Texas to invite the Comanches to discuss a treaty. Each speaker, as his turn came, delivered a vociferous oration, but was never interrupted. When all who were entitled to speak had finished, the head chief, whose turn it was, remained silent, and no one moved or spoke from noon until four o'clock. Either the chief was pondering the weighty matter or seeking by his silence to impress upon his audience the importance of the decision before the body. When he spoke, he gained such support that when the vote was taken the ambassadors were spared.[7]

The council considered such matters as moving the camp, undertaking a tribal war, making peace, seeking an alliance with other tribes for the purpose of proceeding to war against a common enemy, the selection of the time and place of the summer hunt, community religious services, the disposition of spoils belonging to the band (but not of spoils acquired by a raiding party), the allocation of supplies to widows and the needy, and the regulation of trade with outsiders.

When any important decision had been reached, it was announced by the camp crier, who, mounting his horse, heralded the news as he rode through the village. If by any chance the decision was not in accord with public feeling, the action was likely to be modified. In practice, however, this seldom happened, for public sentiment had been well ascertained before the council met. The older men were always slow to take any radical action.

Decisions of councils generally were regarded by the warriors as sacrosanct. Punishment for violating these decisions was certainly neither common nor necessary. The warriors obeyed more from fear of arousing the anger of their chiefs and the displeasure of the supernatural powers than because of any respect for authority in the abstract. The nomadic character of the Comanches, however, made it impossible for the chiefs to keep in touch with their warriors at all times, and when a warrior committed an offense, his punishment, so far as the chief and council were concerned, usually went no further

[7] M. M. Kenney, "Tribal Society among Texas Indians," *The Quarterly* of the Texas Historical Association, Vol. I (1897), 31.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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687 than rebuke and admonition. The people in general, however, showed great respect and obedience to their chiefs and headmen.

623 555 While warfare was still going on, the exactions of the chiefs, headmen, and counselors who stood at the top of the scale of society were kept in check by fear of reprisals should some man of lower rank later rise to supremacy. Thus the warriors prevented the tipping of the scales toward undue governmental authority. The end of warfare froze the social system, depriving able young men of all chance of social advancement, since this primary means of achieving status was blocked. As a result, the old men became arrogant in a way that they dared not in earlier times.[8]

624 701 War chiefs were men who had war records and who had won leadership by personal bravery and exhibitions of courage and skill. Each band seemed to have recognized one individual as the leading war chief. Apparently his elevation to the position was given official recognition by the council of elders. Yet, again, in this matter the council apparently followed public opinion, which in this case would be the wishes of the warriors. The war chief was apt to be a younger man than the civil chief and in times of war might possibly overshadow the leading civil chief.

In the event of the death or decline and withdrawal of a war chief, the warriors in council selected one of their number and installed him as their leader. The discussion and the expressions of opinion usually showed clearly who was the most popular man for the place. There appears to have been no formal balloting; the discussion continued until sentiment had crystalized around one man. In addition to the number-one war chief, each band had a number of war leaders of lesser rank.

701 The prosecution of warfare was very much a matter of individual discretion. Any Comanche was theoretically eligible to lead a war party, and there was no power to restrain him. A warrior who wished to organize a war party made known his intention. If his military reputation had been established in combat, if his "medicine" was powerful, and if he was known to be liberal in the division of the spoils, he seldom had difficulty in securing a large following. Continued successes would lead to his elevation to the chieftainship.

[8] Ralph Linton, "The Distinctive Aspects of Acculturation," *loc. cit.*, 506.

7: Richardson D-4 (no date) 1929
NO6 Comanche NO6

own men. It is safe to say that the wild Comanches never kept a 619
treaty and in the matter of treaty breaking some excellent ex- 648
amples were set by their white neighbors.[13]

The records available—and they are exceedingly scant and un- 622
satisfactory—indicate that the political institutions of the Comanches 631
were meager and poorly defined. Each band had a head civil chief and a head war chief, selected by the council of chiefs and leading men. In this connection I may state that I have never seen any satisfactory account of the manner in which chiefs were selected, or any definition of just what constituted a chief. It appears that heredity was one consideration but not the only matter of determining the status of a man in the tribe. Absolutism and the idea of divine right found little consideration in a Comanche camp. The chief or head man who proved tactless, cowardly, or inefficient would soon be supplanted; but this readjustment would likely take place gradually and by common consent rather than by formal procedure.

In all matters, even war, the head civil chief was superior to his war 622
chief, but if the civil chief was aged and decrepit and the war 624
chief vigorous and popular this civil superiority would be more theoretical than real. Verily, among the Comanches the man made the office and not the office the man. However, the war chief was apt to be the son, natural or adopted, of the head civil chief; and the most insolent Comanche brave had respect for the council of his elders.[14]

In theory, at least, the council was supreme, but its decisions 623
were often indefinite and left each chief or head man a large measure of freedom of action. Generally the majority made little effort to impose its will on the minority.

During the later period, custom and the concensus of opinion, 622
public opinion, we might call it, were practically the only sanctions [681]
behind Comanche law. However, it is likely that before the tribe

13. The Spaniards often commented on the difficulty of holding the Comanches to treaties. See The Baron de Ripperda to the Viceroy, August 25, 1772, in Bolton's De Mezieres, as cited, I, 342. The Anglo-Americans found that this problem increased with the passing of the years.

14. These statements represent my own opinions based on extensive reading and study in both Spanish and English sources. The tribal practices in these matters varied if we are to reconcile the different conflicting accounts. Josiah Gregg gives the matter some consideration. See Commerce of the Prairies (New York, 1845), 306-307, in R. G. Thwaite's Early Western Travels, XX, 342-343.

22: Dacus Q-3 (no date) 1960 NO6 Comanche NO6
(ca. 1870)

authority is measured by the amount of wealth he may possess and his reputation for courage and skill in war.

The authority of their war-chiefs often terminates at the conclusion of a single expedition, their official term expiring by limitation.

Once a year they have a general council, at which they settle disputes between rival warriors, make regulations and discuss matters pertaining to the welfare of the people. In this council all warriors are entitled to participate, which means, all the grown up men of the tribe. Occasionally a warrior of great wealth, that is the owner of many ponies, and of great personal prowess, will exercise a sort of chieftaincy for many years together. But such instances are rare.

The council frame certain rules, sanctioned by custom, and not in contravention to the will of the majority, and these are proclaimed by a chief man, who rides among the lodges, pausing at convenient points to recite the law in the hearing of all the people.

Theft, adultery and murder are the cardinal crimes, and for the punishment of these offences, custom has established precedents which have all the authority of a written code. For the first, the offender may satisfy justice by restitution and additional gifts. The second is a crime which, according to Comanche law, men are incapable of committing. The woman guilty of this offense may be punished by castigation, mutilation, or the infliction of the death penalty, at the will of the husband. Her paramour, however, if disposed, can placate the husband by presents. For murder, the penalty is death. The friends and relatives of the victim would disgrace themselves by compounding the felony. They are constituted the avengers, and invariably put to death the criminal, if they can find him. These are about all the offenses cognizable by the Comanche code.

THE COMANCHES ARE GREAT STORY-TELLERS. In the mild autumn evenings they gather about the lodges in groups of five or six, and each one endeavors to surpass the others in marvelous stories, either of his own adventures or those of some other person. They have a series of fables, probably obtained from the Spanish Jesuit missionaries, who it is known visited them almost two centuries ago, which they term the "Talks of the Liar." The Comanche name for liar is *esop*, which considering the striking similarity between the "Talks of the *Esop*-Liar," and the fables of the Greek confirms me in the opinion that a majority of the lodge-fire stories of the Comanches are but modified versions of the fables familiar to every school-boy who is set to learn another language than his own. In these fables the fawn is substituted for the lamb, the bear for the lion, the coyote

23: Cabello y Robles G-3 (1778-1786) 1961
NO6 Comanche NO6
Eastern Comanche

[ca. 1786]

175 customarily situated across the river that some call the
131 *Colorado* (Red) and others the *Rio de la Empalizada* which
133 flows to Natchitoches in order to empty into the Mississippi; from their settlements [on the Red River] they move about to the headwaters of the Brazos de Dios, which are one hundred leagues apart from one another; in this interval they are accustomed to make their residence at a place they call
175 the *Gran Salina* [Large Salt]. There they provide them-
439 selves with this commodity in order to barter with the
317 *Taboayazes* [*Taovayas*] and *Guachitas* [*Wichitas*] who, because they lack salt, esteem it very much.

175 **FIFTH: What Are the Names of the Captains That**
622 **Govern Them?**

624 The names of the captains that I have been able to acquire
[643] notice of are in the First Class, El Cota de Maya, or Camisa de Fierro[1]; the second, Cabeza Rapada. Those of the Second Class are El Lobito, El Sorrillo, Guiracaraco, El Guaguanguas, La Boca Partida, El Español, El Surdo, and El Manco. I have not been able to inquire the names of the other three or four who are of the second class.

SIXTH. What Distinguished Those in Authority?

[643] The chiefs with the most authority and following known among the Eastern Comanche Indians are in the first class, el Camisa de Fierro, or Cota de Maya, and in the second, la Cabeza Rapada, there being ten or twelve that are between those of the second class and subject to the two aforesaid [first class chiefs].

175 **SEVENTH: How Did They Gain Their Authority, by**
643 **Election or by Inheritance?**

623 The command and superiority established by the two
555

[113] 1. For further details about Cota de Maya (Coat of Mail), also called
[551] Ecuerracapa (Leather Cape), whose Comanche name was Comitanacapara, see Alfred B. Thomas, *Forgotten Frontiers* (Norman, 1932), 295-325.

23: Cabello y Robles G-3 (1778-1786) 1961
NO6 Comanche NO6
Eastern Comanche

[ca. 1786]

aforesaid chiefs has been by election and vote of all the Eastern Nation; [the two chiefs] having [already] made themselves very distinguished in the encounters of war with their enemies, by which they gained the esteem of all their Nation and the following which they have; in the councils that they hold, always their vote decides, and the rest of the Nation does not oppose them.

EIGHTH: What Is the Personal Character of These Chiefs and the Influence That They Have, and Are Able to Have in the Negotiations of the Nation?

As the two great captains previously mentioned have not come to this presidio of San Antonio de Béxar, the governor has not been able to learn their character, but if the experiences of the six lesser captains that have come to the ratification of the peace treaties [are a basis for judging], they are of a generous spirit and have manifested more friendliness to the Spaniards than the captains of the other friendly Nations of the North. It has been observed that the retinue of the chiefs [of the Nations of the North] look at the [Comanche] chiefs with more respect and give them more subordination than they do their own chiefs.

With respect to the rest of the observations that the governor has made of this nation, he has come to understand that it is necessary to treat them with much friendliness and consistency, for they are, in short, of a very sensitive nature and do not accommodate themselves to any harshness. Without compromising the dignity of his office, it is indispensible [that the governor] manifest toward them all love, and make them believe in the governor, for them to behave satisfactorily toward [the Spaniards]; for if they begin to lack confidence, they take many precautions and manifest their vexation; in virtue of which it is necessary that a governor of the Province of Texas, whom they call Father, have the gravest finesse and precautions in dealing with the said Indians, in order to keep them always

24: Richardson H-4 (no date) 1929 NO6 Comanche NO6
(1854-1859) Texas

177 241 657 [231] do them but for the fact that the fear of the white frontiersmen and wild Indians forced them to keep up their horses and feed them much of the time.[22] This partial elimination of the communist system had a wholesome effect, but it would have been impossible to carry it much farther because of the scarcity of arable land. A division of land so that each family head would have had a parcel separate and apart from the others would have become utterly impossible after a generation or two. Thus the cramped conditions on the small reservation would have acted as a barrier to progress even if the Indians had been permitted to remain there.

177 Many of the citizens of Texas complained that the reservation Indians were treacherous and dangerous and yet some of those persons living near the reserve vouched for the honesty of the Indians and stated that they regarded them as friends rather than enemies.[23] The settlement and development of the country in the vicinity of the reservation indicates that the white people generally had confidence in the peaceful disposition of the savages. It is significance that the most serious complaints did not come from those persons living near the reservation but from settlements a hundred or more miles away.

657 871 Some of the children made good progress in school. In 1858, it was reported that ten boys were in school and in a later account they were reported to be learning remarkably fast. Thomas T. 157 Hawkins, special agent, who was sent to investigate the reservation in 1858, wrote of the Comanches:

> I regard them as superior in natural sense and intelligence to any of our full blooded native tribes—and I have seen many specimens in Washington, in the west and upon my journey hither.[24]

626 623 [648] At times the Indians manifested some disposition to exercise tribal government sufficient to restrain unruly members. Once when a certain Indian, named Jack Porter, and two or three fol-

[113] 22. Neighbor's report, September 16, 1857, Thirty-fifth Congress, First Session, Sen. Exec. Doc. No. 11, Vol. II. Also, Neighbors to Manypenny, May 14, 1854, and H. P. Jones, reservation farmer to M. Leeper, October 29, 1859, University of Texas photostat copies.

[113] 23. Thomas Lambshead (a citizen) to Manypenny, May 1, 1854. Ms. University of Texas photostat copy. Also, Hawkins to Mix, October 30, 1858, Ibid.

[113] 24. Hawkins to Mix, October 30, 1858. Ms. University of Texas photostat copy.

24: Richardson H-4 (no date) 1929 NO6 Comanche NO6
(1854-1859) Texas

626 lowers returned from a raid to Mexico with twelve stolen horses,
623 a council of chiefs was called to consider the matter and the culprits were informed that if they repeated the act they would all be shot.[25] However, it must be said that the exercise of authority generally stopped with admonition and an influential warrior had little to fear from a council composed of his fellow warriors.
622 Chief Ka-tem-e-see was given the use of a cabin and was paid thirty
[657] dollars per month to act as head chief. From all accounts he took
[434] his position quite seriously and worked faithfully to lead his people
[166] aright. In one report it is stated that several females had recently deserted the reservation because of punishment he had inflicted upon them. Apparently the braves were dealt with more tactfully.

Breaking Up the Reservation

657 Naturally the people of Texas had expected that the establishment of the reservations whereby the Indians were given the opportunity to maintain a comfortable existence under government supervision would improve frontier Indian conditions. But this
648 hope proved to be in vain. The various bands of Southern Comanches who refused to settle, together with parties of their northern kinsmen and the Lipans and small parties of other tribes continued to harass the settlements to such an extent as to call forth protests from many sources. Conditions not only did not improve but, according to the accounts of that day, grew worse from year to year, especially after 1856.

From the very beginning, and for good reasons, some of the frontier citizens had come to regard the reservations as a source
648 of trouble. It is true that the agents did their best to control their
657 Indians and they certainly never tolerated theft when they could prevent it. However, with Indians coming and going in such promiscous fashion it was utterly impossible for the agents to know just what their wards were doing. Although some of the frontiersmen made allegations to the contrary, there is overwhelming evidence to the effect that ranchmen who came to hunt their lost or stolen stock were extended every aid and courtesy by the agents and Ka-tem-e-see. They rarely ever found their property there,

[113] 25. Neighbor's report, September 14, 1858, Thirty-fifth Congress, Second Session, Sen. Exec. Doc. No. 1, Vol. I, p. 354.

28: Thomas H-4 (no date) 1962 NO6 Comanche NO6
(1786)

Tosaporua:	Oso blanco, de la Rama Yamparica:[31]	White Bear, of the Yamparica branch	8
Pasahuoques:	Ladra Ronco, Idm:	Hoarse Bark, Idm.	20
	Fourth led by Tosapoy		
Ysaquebera:	Lobo Largo, Yupe:	Long Wolf, Yupe[32]	80
Tuchubarua:	Hozo Paxarito, Idm:	Bear Bird, Idm.	9
Encantime:	Savandija, Idm:	Beetle, Idm.	11
	Fifth led by Paraginachi		
Pagabipo:	Vasija de Panza, Yamparica:	Basin Pauch, Yamparica	15
Cunabunit:	El que vió Fuego, Ydm:	He who saw Fire, Idm.	10
Quabuahacante:	Cuero matado:	Dead Hide	8
		Total	593

NOTE

The number of individuals whom they have at their command exceeds at least by a third part that computed by this statement.[33]

. . . . . .[34]

It is a certified copy. Janos 13 of March 1788 in accordance with the order of the Senor Commandante General.

Juan Gasiot y Miralles (Rubric)

FOURTH ENCLOSURE[35]

Names of twenty-two other Comanche despatched by Equeracapa to Governor Don Juan Bautista de Anza in place of eight whom he asked for

[31] Yamparica, Anza stated, comes from the word Yampa, a species of sweet root which abounds in the country of these Indians (Relacion, paragraph 2).

[32] The word Yupe is also written by the Spaniards, Yupinis and Gente de Palo. The latter may be translated as Stick People or Timber People. In this connection it is interesting to note that the Council, mentioned in this Noticia, which selected Equeracapa as chief of all the Comanche, met on the Arkansas river in a spot called La Casa de Palo or the House of Timber or Stick (Relacion, paragraph 2).

[33] It will be observed that this note is apparently a restatement of the last phrase of the opening paragraph of this Noticia that each tent has about three men of arms. The total number of warriors would accordingly be between seventeen hundred and eighteen hundred.

[34] A list of five chiefs' names, all appearing on the Tally Sheet is omitted here since the Spanish equivalents are not given. Of these five names, three, Salambipu, Encajive, and Piaquegipe, do not appear in the lists of the Noticia or the Fourth Enclosure so that their meanings are unknown.

[35] This list of twenty-two names is a fourth enclosure accompanying the Relacion. The other three enclosures as already noted are a copy of the Tally Sheet, the Noticia, and the Ynforme of Ortiz. (See footnotes 4, 7, and 21 above.)